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A Challenging Task

Seeking Unconventional Solutions To Price Crisis

By M. G. BOKARE, Professor at the G. S. College of Commerce Nagpur.

IN the second week of May, our Prime Minister, Smt Indira Gandhi, addressed the Planning Commission, and urged upon the members to find immediate solutions for our elusive price-problem. She has especially emphasised that, if necessary, unconventional solutions should be attempted.

This is a challenging task and it is the duty of all of us to pool together unconventional ideas and sort them out from the point of view of their efficacy.

While doing so, we have some constraints. Some of the constraints could be mentioned as examples. The laws, as they are, should be taken for granted and except for very marginal change, no radical departure should be involved in the suggestions. The parliamentary structure will be as it is today and no change should be expected. The relationship between the people's representatives and the civil servants would not altogether be changed.

Such are the constraints which we presume, and yet we should try some unconventional solutions for our price problem. The solutions could be thought of sector by sector, and this is an attempt in the area of prices of industrial goods only. The scope is limited in that the ex-factory prices of industrial products should not be allowed to reach an unreasonably high level.

COST OF PRODUCTION

The concept of price is *per se* related to the cost of production. It is suggested in this context that the public should be made aware of the cost of production of as many products as possible, so that they can reasonably understand the expected price on the market.

The Indian Companies Act has recently added cost audit rules, and the necessary regulations are framed thereunder. I do not know the constitutional position, that is, if the Government has implicitly or explicitly assured the secrecy of the cost data of the products under these rules and regulations.

If necessary, a slight modification thereof is all that is required to inform the public the cost of articles produced by the companies. The companies possessing such data should be persuaded to make it available for their consumers, through any convenient method.

The Government of India could take up the work of publishing ex-factory cost of the products including the margin of profit. The various products of the companies should be annually published with their brand names, weight, and other measures. The Government publishes railway time-table with thousands of stations, and hundreds of trains. To publish ex-factory prices of a dozen types of soaps, vanaspati, cloth, sugar, bicycles, electrical goods, machinery, fountain pens, terelene products, etc. should not be difficult for the Government that has expressed its concern and the will to deal with price-problem. Such a booklet could be a self-financing activity through advertisement revenues, like a telephone directory and a railway time-table.

A study of the market would reveal the number of critical articles that should be selected stage by stage. This publicity would have many healthy effects. The public would become cost-price-conscious and could detect the manufacturers who are charging unreasonably high prices above cost of production. This would also result in in-built resistance among the consumers, and would create propensity to wait. This would make difficult any type of price-combinations by the associations of manufacturers.

NO CONTROL

The proposal does not ask for control on price but mere information on the relationship between cost and price. The more informed public opinion will sort out who is responsible for unreasonably high price: the manufacturer, the trader, the tax structure or any other agencies. Let the price be free and gravitate round the cost duly publicised. Let the prevailing demand-and-supply conditions regulate the price formation. Demand, as such, would greatly change.

This is to be done directly from the cost reports, to be prepared under existing Company Law in India. At present, the cost rules are prescribed for only a few industries If the above suggestion is worth some merit, the cost rules should be extended for a very large number of industries. In order to check malpractices on the part of cost auditors certifying the cost of the products, their names could be added

(Contd. on page 11)

Mahatma Gandhi's Letters Sold At London Auction!

LONDON: An unpublished series of 30 letters in the hand of Mahatma Gandhi to his close friend Hermann Kallenbach were sold at Sotheby's, the famous London auctioneers, last week for £1,200.

They were bought by Maggs, the well-known British specialists in rare books, for an anonymous client.

Two of the letters are signed "M.K.G," and the remainder "old friend". Most of them were written from Ahmedabad, but some from Bombay, Karachi and Madras, and one "on the way to Madras", between January 2, 1916 and September 20, 1916.

Most of them concern the Ashram at Ahmedabad, referring particularly to the importance Gandhiji attached to hand-weaving and other crafts. He refers to "six looms in operation and more expected" and says: "We are now weaving strong, thick tape also." He adds: "I have now begun to work a loom myself."

NURSING DUTIES

Some of the letters refer to sickness at the Ashram and the Mahatma's determination to undertake the major part of the nursing himself. "I am the night nurse and day supervisor," he writes, and mentions that this has disastrous effects upon himself and his handwriting. "Pardon this shaking hand," he says. "Nursing continuously for nearly 14 nights has shattered me entirely."

In another letter, he refers to the ideal of feeding the inmates of the Ashram at the minimum possible cost—"Rs. 5 per month: millions live on less".

There is mention also of his own diet and the restrictions he imposed upon himself. "It is unthinkable to me," he writes, "that I should have to take cooked food here in the land of eternal sunshine." Again, "I have still to restrict myself to five articles. No oil, of course, no ghee and no salt: dhal at times, and I take lemon occasionally."

THUS SPAKE
THE MAHATMA

God is the purest essence. He simply is to those who have faith.

ASOKA SCENTED BETEL NUT POWDER

Free India

SUNDAY June 30, 1974.

KACHCHATIVU

By signing the border agreement with Sri Lanka, the Union Government have unnecessarily disturbed a hornet's nest.

Tamilnadu always claimed that Kachchativu formed part of Ramanathapuram Zamin and was of strategic importance.

The issue has been in the melting pot for a long time. Whatever may be the reason for rushing through the agreement, there is no justification for taking a decision without consulting political leaders of Tamil Nadu.

The Union Government must have convinced at least the Chief Minister of Tamil Nadu—he has never been unreasonable during direct talks—about the need for border settlement.

Kachchativu may be a "sheer rock" without any strategic importance to India, as the Prime Minister reported to have said. But this could have been explained to the people of Tamil Nadu long ago.

Former Chief Minister Bhaktavatsalam is not right in saying that once a decision has been taken and an agreement reached between the two countries, it is not right to "go on harping" on whether it is right or wrong.

The agreement is yet to be "ratified." It will be wise for the Prime Minister to convince the people of Tamil Nadu about the necessity for the pact. It is never too late. The leaders of Tamil Nadu must be called to New Delhi immediately for a free and frank discussion, before they build up tension in the state.

SPARKS

By R.A. PADMANABHAN

Despite great increase in the number of loans advanced by Banks, no industry has shown an increase in production, confesses R.K. Talwar, the State Bank chief.

Which proves the old adage that you cannot eat money; you have to produce bread; production is not achieved by more cash but by more work.

* * *

A Minister of the Bihar Cabinet, speaking in the State Assembly, blamed the present spurt of prices of essential Commodities on Jaya Prakash Naryan's agitation.

Well well, we thought Jaya Prakash wanted the prices to be brought down by stringent action on hoarding and black-marketing. Obviously, to complain is the crime nowaadys. "The punishment is the crime," sang Koko, the Minister, in the noted humorous play "The Mikado."

* * *

Mr. Bhutto is crying hoarse over India's atom test. The Pak representative at the Islamic Conference in Kualampur has stated India was assisted by Israel in conducting the test.

Bhutto too, deserves the prize for the best Joke of the Year.

* * *

A big haul of foreign watches worth many lakhs of rupees has been reported from Bombay.

It is time we stop Bank loans etc., stop all watch production in the country and encourage such large-scale smuggling. Surely such hauls seem to be more productive than our Plans.

* * *

Talking of watches, a wag asks why the price of watches does not go down despite such huge hauls and full local production.

Probably we are "re-exporting" these "to earn badly-needed foreign exchange" in order "to pay for the loans we took" to purchase many local unavailable products, including watches.

* * *

Prime Minister Indra Gandhi has written to Swami Nachiketa Sadananda of Sarada Vihar, Calcutta that it is difficult to say if the present attitudes of our young men and women is itself illness or only symptomatic of an illness.

As a matter of fact, it is difficult to say anything at all about them.

* * *

Production of mill yarn in the country in May this year was less than 20 per cent of normal, says a press report.

Why not try to offset this by yarns by Ministers?

* * *

Items in the column "News in a Nutshell" in a leading English daily of Madras, it is noted, are often two inches long.

Thanks to Plan progress, nuts in the country should have grown large.

* * *

The Electricity Board is facing a coal crisis for theremal units at the same time as a water shortage in hydel dams.

Misfortunes never come single.

* * *

But the greater misfortune is the all-knowing Minister who two years ago categorically said that the era of power shortage has come to an end and that was the last summer when there would be a power cut.

Perhaps he would be quite willing to repeat the same statement now. Minsters have such thick hides, and they never learn.

* * *

"The man I'd like to be seen with," says a Shirt advertisement "should be Attentive. Ready to offer his arm when we cross the road. Brings me flowers. Thinks like that to show he cares. And his shirt would be impeccable, well-mannered. So we look well-paired."

Is it a broad hint to the hint to the young man to keep his wandering hands off except when and where the lady is in need? Watch the red and green lights, young man!

Guru Poornima At Sai Nilayam

"Guru Poornima" will be celebrated in accordance with Vedic rites at "Sai Nilayam" Shenoynagar, on Thursday the 4th July between 5 p.m. and 7 p.m. in the immediate presence of Swami Kasavaiahji and with his blessings.

Sri K. S. Narasimhan I. A. S., Commissioner, H. R. & C. E,, Dept., Tamil Nadu, will participate in the celebrations.

Devotees are requested to attend the celebrations and receive Baba's Prasad and benediction of Guru Dev Swamiji on this most sacred and auspicious occasion, write the Chairman & Executive Committee Members of Sri Sai Baba Bhaktha Samajam, Shenoynagar, Madras 30.

WILLIAM PITTAND THE BLACK-SMITH

During an election, Mr. William Pitt was personally requesting the people to vote for him. While doing so, he w nt to a black-smith's shop and requested the blacksmith to oblige him with his vote. The blacksmith said:-"Mr. Pitt, I admire your head but hate your heart." Instantly, Mr. Pitt replied:-"Mr. Blacksmith, I admire your candour but hate your manners"

WANT TO BE FAMOUS?

Mr. Benjamin Franklin, an American statesman, once explained as to how one could be famous:-"If you wish to be famous, after you are dead, either write things worth reading or do things worth writing."

GANDHIJI ON KUMARAPPA's WRITINGS

When Dr. J. C. Kumarappa was in editorial charge of "Young India", his writings were a bit strong. So, people complained to Mahatma Gandhi that Dr. Kumarappa should tone down. Gandhiji in his humorous way replied:-"Kumarappa comes from Madras. You must allow for the chillies in his blood."

EXAMINE YOURSELF FIRST

It is advisable to find out the defects in ourselves, before finding out the defects in others. In support of this principle, a great scholar once said:-"See your faults under a microscope, but others' only through a telescope."

RULES AND REGULATIONS AND THEIR PURPOSE.

For the orderly progress of life rules and regulations are very essential. Emphasisng on the need for rules, Mr. Condillac once said:—"Like the parapet of a bridge, rules may hinder a person from falling into a river, but will not help him on his way."

Socialism And The Indian Tradition

By HIREN MUKERJEE

PART-II

Indian thinking in ancient times was not overloaded with pessimism and passivity. In the Mahabharata, poverty is denounced as "death by degrees," a greater sorrow than the death of one's husband or son."

This is reflected in the later southern classic, the Kural: "Nothing pains more than poverty, save poverty alone." One cannot, in the present sketch, expand on the theme, but it seems correct to deduce that Gandhi in the 20th century was in line with his hoary forbears in India when he stressed the condition of living of his people as the paramount issue.

Every morning inmates of his Sabarmati Ashram would circle its precincts and chant from Markandeya Purana: "I do not wish for a kingdom or for heaven or to be born again, I wish only an end to the suffering of all beings."

END TO SUFFERING

There should not be an impression that the evolution in India, almost as a sociological marvel, of an organic society, hierarchic and yet preeminently stable, an exemplar, as it were, of the conservative genius, queers the pitch for socialist development.

One recalls in this connection the celebrated Purushasukta hymn in the Rigveda, delineating the derivation of the castes from the limbs of Brahma.

However, if the great Plato, with his authoritarian ideas, can have a place in the history of communism, if Rousseau with his concept of the general will and the notion of the citizen having to be "forced to be free" can have helped the trends towards socialism, if Hegel's dialectics could play a seminal role since Marx, though he claimed to turn it upside down, owed a lot to it, there should be no reason to damn the old Hindu sociologists, Manu et al, as permanent road blocks in this country.

PRECONDITIONS

Ancient Indian thinking could not, for obvious historical reasons, evolve scientific socialism which awaited its appropriate time and place, the mid-19th century in industrial Europe, but it was throwing up preconditions for the event.

There is in the Rigveda an averment that the man who cooks only for himself is a sinner. Later lawgivers like Vasistha laid down that usury was sin, which reminds one of the Christian Father Tartullian, quoted often by European socialist scholars.

In the Bhagavadpurana it is enjoined that one had no right to anything more than what was needed for sustenance, and a great passage in the Ishavasyopanishad one reads "You may enjoy only through renunciation; do not covet, for whose, indeed, is the wealth?"

This is not, of course, socialism, but it prepares the soil for it. Moving up the vista of history, one hears the beautiful lament of Amir Khusrau, that stupendous genius who served the Khiljis (14th century) as a court poet: "Every pearl in the royal crown is but the crystallised drop of blood fallen from the tearful eyes of the poor peasant."

Perhaps one can place along side this the famous formulation of the great 15th centuty humanist in England, Sir Thomas More, author of Utopia, and quoted in all histories of socialism, that "sheep were devouring man," for the greedy rich were evicting peasants from arable land which they turned into pasture for sheepfarming.

SRI AUROBINDO AND TAGORE

Aurobindo Ghosh, later to withdraw from "life and work on the "superman" concept of self-realisation, was, as everyone knows, a perfervid patriot, and in November 1893 he wrote in an essay: "Whether we like it or not, it is in our hinderable and ingnorant proletariat that one can find the seeds of our hope, the only prop of our future."

In 1908, Hardayal, founder of the Ghadr movement, wrote an article wherein he called Karl Mark "a modern rishi." In his own unique way, Swami Vivekananda spoke of "the gospel of socio raising up, the gospel of equality" for rousing "the sleeping Leviathan," the Indian masses, once also saying: "Bread! Bread! I do not believe in a God who cannot give me bread here, giving me bliss in heaven!"

It was from this tremendous man that India heard in 1899: "A time will come...the rising of the shudra class...socialism, anarchism, nihilism and other like sects are the vanguard of the social revolution that is to follow."

The fire of his spirit is seen in the adjuration: "You, the upper class of India, do you think you are alive? You are but mummies ten thousand years old- The only hope of India is from the masses."

Rabindranath Tagore, another master-mind, steeped in India's past, greeted in July 1918 the

(Contd. on page 10)

Polish Satire

Flirting With An Artist

By EWA ZADRZYNSKA

By sheer accident and in very strange circumstances I met an absolute stranger of the opposite sex who also happened to be an artist, which is not without importance for what was to happen later.

CHAPTER ONE

Love me, love me if you want.

Yes I do want, but I do not love. I love another girl and you love someone else. But wanting to is the most important. Let us try then.

CHAPTER TWO

For him who wants there is nothing difficult.

I'm in love, So is he. But to be certain about him is impossible...He himself knows nothing "for certain" about himself and therefore no one else can know it about him. An artist is sensitive, has a world of his own and his own private feelings. Feelings change and the world with them. And vice versa: the world change and with it feelings change. An artist loves and then again does not. Sometimes he might say that "yes" he does love and then he feels that indeed he does not. Then he feels bad because he has lied. A moment later, he has convinced himself that since he has lied then it is certain that he is feeling strongly about the relation. And, of course, we all know that from a lack of indifference to a real and deep feeling the path is very short. Therefore, may be he really does love?! Then the artist carefully dresses, eats a soft boiled egg and hits town. Engulfed in himself. With what he is feeling or what he could possibly feel. should he feel, the artist, alone stranger among the crowd, strolls musing melancholically. There is a slight drizzle and it's beginning to get dark. The artist begins to feel strange, sad and is overcome with resignation. He does not really love... Why then, himself involved? He has his own private ideals. He wants to fight for them. Why then, let them down in such a way? In love, one can be nothing but sincere, natural and above all honest. "No" he thinks to himself, "I will never phone again," And he doesn't.

Some time that same evening, around supper time he begins to feel uneasy. He leaves the table. Paces up and down the room. Lights a cigarette. Takes a book. Goes to the window. This rain if it hadn't been for this damned rain! "I think I'm missing her" he suddenly observes. "Yes, I'm missing her. I'm missing her a hell of a lot." He stubbs out his cigarette, puts on his raincoat and leaves the house.

CHAPTER THREE

Love, love, love...

"Oh, it's you! Why don't you come in," I greet the artist. In the morning the artist eats a soft boiled egg, drinks orange juice, dresses carefully and leaves. Tired and sleepy but very pleased with himself, the artist goes to an exhibition. On the way there he thinks pleasantly about himself.

There are many paintings at the exhibition. The opening had taken place a couple of days previously but there are only a few visitors. "This is quite clever and not banal," he stops in front of a landscape. "I say, it is her picture" he notices the name. "So she is showing her work here and he isn't? She was invited.."

He goes for dinner but has no appetite. He goes for a walk but can't enjoy it. He tries the cinema, but leaves half way through the film. He phones that woman. Congratulates her; she invites him to tea. Fantastic. He's in heaven. So may be he really did make a mistake two years ago? The buzzer at the door and a new "Him" walks in. The artist understands now. He had made a terrible mistake those two years ago. Shattered, he returns home. He is raving mad. He gets his brushes, then puts them aside. Picks them up again...and again puts them aside, picks them up...and he simply puts them down. He takes a bottle of booze and drinks it. Then leaves home

CHAPTER FOUR

and the last

Somewhere around dawn I conclude that becoming a mature woman has absolutely nothing in common with remaining a well behaved and shy girl. I smile and look at the artist. He gets up, eats his soft bolied egg, neatly combs his hair and leaves. He goes to the centre of the town. Settles a few very urgent matters and deeply moved by his conduct, sits down and writes a letter. He does indeed love the other one. These Three months were in fact a grave mistake. He feels ashamed but in fact, both sides are to blame. He ends the letter with sincere wishes and good luck, etc...

Two days later I commit suicide and the artist, as a result has a moral hang-over and feels bad.

Translated by—Michal Tokarczyk

NEWS?

The recruit was very, very raw. The sergeant had become very, very raw too, in a different way.

After again neglecting to obey a word of command, the sergeant roared out;

"Did you thear 'About Turn?"

"No; wot abaht 'im?"

FUN AND LAUGHTER

TIME FOR LOVE

About three o'clock one morning a tempestuous young man called up the girl he loved—a girl who an hour before had ordered him out of her apartment and out of her life—and pleaded with her to take him back. In the middle of tears, reprimands and threats, the operator cut in with a request for five cents for another five minutes, plee-uz. "I love this girl, and she's driving me crazy, Operator," the young man said. "Deposit five cents, pleeuz," the operator said. "But I haven't got five cents and I love her," the young man said. There was a pause, and then the operator said, "I will allow you another five minutes."

BY APPOINTMENT

The big business man had died and gone to well, not to Heaven. But hardly had he settled down for a nice long smoke when a hearty hand slapped him on the back, and into his ear boomed the voice of a presistent salesman who had pestered him much on earth.

"Well, Mr. Smith," chortled the salesman, "I'm here for the appointment?"

"What appointment?"

"Why, don't you remember?" the salesman went on. "Every time I entered your office on earth you told me you'd see me here!"

* * *

WAIT!

An angry man stroke into the barber's shop.

"The hair restorer you sold me is a swindle - all my hair fell out," he cried.

"That's all right, sir," replied the resourceful barber, that's just to make room for a prolific new growth."

* * *

Wife: "Here's a riddle. What makes my life so miserable?"

Husband: 'You've got me."

Wife: That's right!"

* * *

What is more important, a man's wife or his trousers?

His trousers, because there are a lot of places he can go without his wife.

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RENEWED COMPLIMENTS

George Bernard Shaw was poring over a scond-hand bookstall volumes much marked down, when he came across a volume containing his own plays. The book was inscribed, moreover, to a friend beneath whose name on the fly leaf G.B.S. saw, written in his own hand "With the compliments of George Bernard Shaw." Buying the book, Mr. Shaw wrote under the inscription: "With renewed compliments, G.B.S." and sent it back to the early recipient!

* * *

SUPPOSING

After Sunday morning services in a Boston church, a woman stayed to chat with a friend, leaving her purse on the seat. When she returned for the purse, it was gone, but she quickly found it in the possession of the clergyman himself. "I thought I had better hold it," he said. "You must remember that there are some in the congregation so simple that they might consider it an answer to their prayer"

* * *

THE DIFFERENCE

The Hilarious One (to dining-car attendant): "How far is it from Delhi to Calcutta?"

The attendent told him and passed on. On his next appearance, he was again asked: "How far is it from Calcutta to Delhi?"

The attendant (stiffly): "I have already told you, sir."

"Not at all. It's only a week from Christmas to New Year, but look at the deuse of a distance it is from New Year to Christmas."

* * *

REPORT

A prominent business-man fell in love with an actress and decided to marry her, but for the sake of prudence he employed a private detective to report on her life. When he received the report it read as follows:

"The lady has an excellant reputation, her past is without blemish, she has an excellant circle of pleasant friends—the only breath of scandal is that lately she has been seen a great deal in the company of a business man of doubtful repute."

* * *

BAD LUCK

The visitor to the crowded church service was compelled to leave early, and tried to steal quietly away during the sermon.

As he tiptoed down the aisle his new shoes crackled like a forest in a gale. He reached the door in a state of collapse.

"By Jove," he remarked to the verger, "I wouldn't do that again for a pound."

Then his face took on a mottled tint as he realized he had left his hat in the pew.

BETTER PUT

An English woman having looked in vain for a certain kind of notebook in the big stores of pre-war Hong Kong, came upon a tiny grimy stationer's shop. Entering, she asked the Chinese proprietor: "Have got notebook? All little hole along topside."

The reply was: "I have several notebooks, madam, of different sizes, with perforated pages."

* * *

S. O. S!

"Hullo," called a feminine voice over the telephone, "is that the Humane Society?"

"Yes," replied the official in charge

"Well there's a book canvasser sitting up in a tree in my garden teasing my dog."

* * *

"I read here in the paper that science has discovered that singing warms the blood."

"That's right. I've heard singing that made my blood boil."

"I have got my eye on a certain young man."

What makes you think he is certain?

* * *

"I first met my wife in a cyclone."

It must have been a whirlwind courtship. Did you immediately start to go round together?

* * *

She: "It's so sweet of you to bring me this misletoe."

He: "Don't mention it: the pleasure's going to be mine."

* * *

Film Actress: "I don't expect to be married for a long time."

Naturally Few film actresses ever are.

* * *

"I soon found I had married the whole family," said a husband in a London police court the other day.

"Of course," retorted his wife, "because the family soon had to keep you."

* * *

An advertisement announces an Important Sale of House Furniture and Effects...comprising the furnishing of villa which belonged to gentleman lately deceased and removed for convenience."

* * *

I am not here to tell the truth, but to agree to all my wife has to say.—*Man in court.*

Just a "Yes, ma'am."

* * *

To day's worry is often the result of yesterday's blunder.

GOT IN FIRST

The new hand was put on to running trucks down an incline into a siding. As there was only a single sleeper at the end of the line, he was specially warned to keep the brakes on.

All went well until the third day, when four trucks went down at a terrific speed, jumped the sleeper, and toppeled over into the canal.

Purple with anger, the foreman rushed from his office; but the new hand was ready for him.

"You needn't come grumbling to me," he said firmly. "I've left!"

HOW AWFUL!

At the breakfast table he was relating to his wife an incident that had occurred at the club the previous night. The chairman had offered his bowler hat to the member who could stand up and truthfully say that during his married life he had never kissed any woman but his wife.

'And would you believe it, Mary, no one stood up!"

"George," said Mary, "why didn't you stand up?"

"Well," he replied, "I was going to, but I look so awful in a bowler hat."

* * *

BOTH WAYS

Among the people filing into an air-raid shelter was an old man. In one hand he carried a longhandled shovel to deal with incendiaries, and under the other arm he had an old-fashioned harp, presumably for entertainment.

"Lumme!" said one shelterer to another, "there's a fellow who's backed himself both ways."

* * *

HIS CONSCIENCE!

A tramp asked the proprietor of a circus for a job. He was informed that he could become a liontamer that all he had to do was to walk into the cage and make the lions eat out of his hand. He was assured that the whole secret was in forcing the lions to believe he wasn't afraid of them.

"No," said the tramp, "I don't think I'll take the job. I couldn't be so deceitful."

* * *

SAVING!

A man, running after a tramcar panted to the conductor: "How much to station from here?"

"Twopence," replied the conductor.

The man continued to run, and having covered another stretch, inquired breathlessly of the conductor: "How much now?"

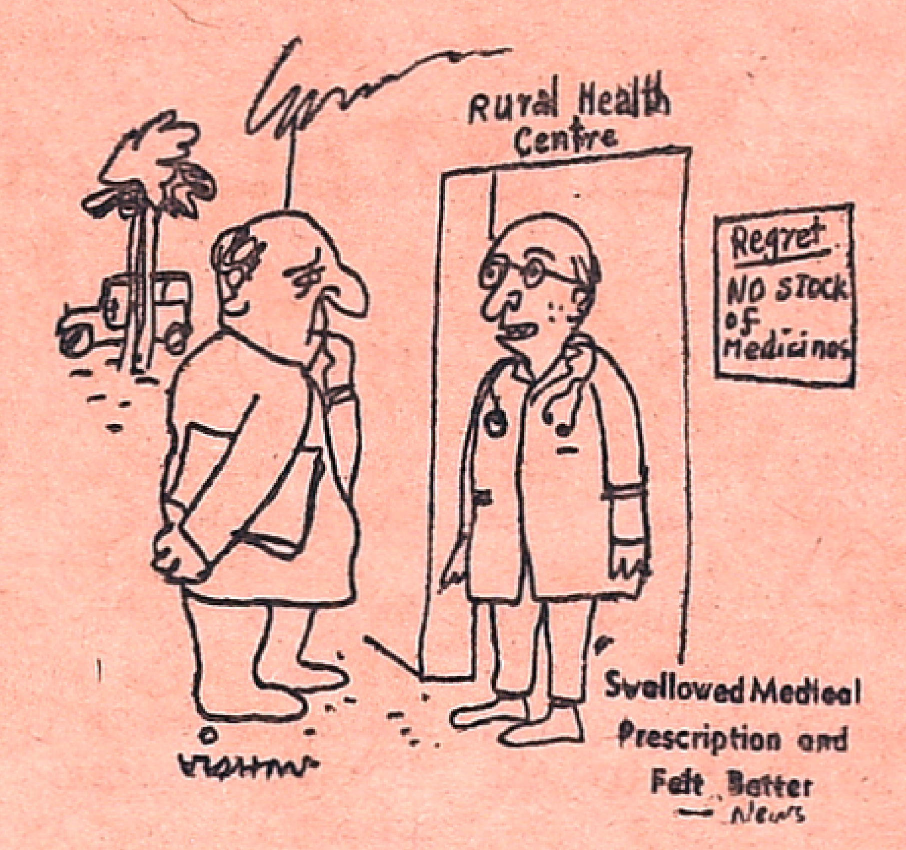
"Threepence," retorted the conductor. "You're runn'n' the wrong way."

Comments By Vishnu

The Business of the Scholar

To talk in public, to think in solitude, to read and to hear, to inquire and answer inquiries, is the business of the scholar. He wanders about the world without pomp or terror, and is neither known nor valued but by men like himself.

From Rasselas by Samuel Johnson



"One patient swallowed the paper on which I wrote the prescription and felt better for having done so. Now in addition to medicines, we are also short of paper here..."

(Block loaned by Courtesy of Indian Practitioner, Bombay 1973)

CARTOONIST "VASU"

There is an old saying "Blessed is the man, who, having nothing to say, abstains from giving in words evidence of the fact."

Oddly enough "Vasu" is one of those who must have a lot to say about his rich experience as a cartoonist over the decades. Yet as one of the senior most men in this art, he sat silent throughout most of the sessions of the Indian Cartoonists' Conference at Bangalore in May 1973.

Senior most (possibly barring the great Shankar) Vasu was born in Quilon 64 years ago and had his schooling at the Maharaja's College, Travancore. Even in his younger days he showed a talent for drawing and came to Madras where he was discovered by that remarkable giant of Indian Journalism Pothan Joseph who at that time was editing the Indian Express. Recognising Vasu's abilities in the field he made him Indian Express' first cartoonist. Earlier Pothan Joseph had discovered Shankar and taken him to work for the Bombay Chronicle and then over to the Hindustan Times at Delhi where Shankar gained his national popularity.

When Pothan Joseph left Madras for Calcutta to edit the 'Star of India' and subsequently to Delhi to edit Dawn, Vasu accompanied him. It was while working for Dawn that he came into close contact with Mohd Ali Jinnah who later wanted Vasu to go over to Pakistan to draw for Dawn It was at this time too that Gandhiji who had a good sense of humour and could laugh at jests, even those directed at himself liked to have a laugh each morning over Vasu's cartoons (at least, so wrote Mahadeo Desai to Pothan Joseph). Later Vasu worked with the Pioneer and then with Jawaharlal Nehru's National Herald. Occassionally Panditji used to come over to have a 'dekko' over his shoulder while Vasu was busy bent over his drawing board.

After a sojourn in Delhi, Madras called him back and Vasu spent two decades almost equally divided between the Hindu, the Express and the Madras Mail. During his tenure with the Hindu he had the opportunity of making a study tour of the United States for three months where he came across the people engaged in the same profession. According to Vasu the Americans treat their cartoonists with considerable respect and he comes almost next to the editor in his status but alas in India... it was quite a different and sad story! Vasu felt that the modern cartoonists of India had greatly simplified drawings so that they don't pore for hours over a picture to get a correct likeness of the face of a character or in filling up the elaborate details of the background. Vasu also believes that the Indian political cartoonists lack the intensity of commitment that he experienced in his time but then he had the urge to drive the foreigner out of the country wdich served as a bold objective and motivation. Today there is hardly any commitment and if there is any it is in a very dilute form. Now Vasu works as a free lancer, drawing mainly for the mass circulation Tamil magazine Kumudam.

It is still a bit inexplicable that a person like Vasu with his vast experience and the varied personalities that he must have encountered in his time, sat so silently as an observer and could hardly be drawn out at the meeting. Perhaps he was too preoccupied with thoughts of the rich experience that he had gleaned over the many decades of his work as a professional cartoonist and perhaps reflecting amusedly over the varied characters whom he must have portrayed at one time or the other through his cartoon art.

On the Need for Family Planning

The importance of Family Planning is brought out with admirable clarity in a message the late Rajkumari Amrit Kaur once sent me when she was Minister for Health in the Union Government.

She wrote 'The people need to be educated in regard to the necessity of Family planning and also in the matter of eugenics. Restraint in life is a sine qua non of the good life and is in keeping with India's high traditions Early marriage must be given up and no man or woman should marry until they are wage earners. Family planning is a socio-economic problem in the solution of which mere mechanics will not help. The need for skilled obstetricians continues to be great. More and more attention is, I am glad to say, being paid to the welfare of the child and there can be no welfare of the child without the welfare of the mother."

Certain interesting points emerge from what she wrote in 1954. Is it likely that people will put off their marriage until they become wage earners in these days when it is difficult to find jobs? How many couple deliberately put off having a child once they are married? In our social set up the stigma of not having a child is so great that the desire for a child will overcome their first resolve to wait. Dr Amrit Kaur is perfectly correct when she states that in that too much attention is concentrated, (even today,) to the purely mechanical methods, useful though they are. Another point which she has rightly stressed is that child care means antenatal care as well as the care of the mother after the birth of the child. In the interest of both mother and her child advice on family planning becomes imperative.

A one time Madras Minister of Health also summed up the problem of family planning admirably. He stated "The practice of family planning is a duty which every husband owed to his wife to safeguard her health. It is a duty which both owe to their children, to promote their health and welfare. Whether you do or fail to do your duty is not merely a matter of concern to you and your children. It is a matter of vital concern to the larger family to which all belong the Indian Nation."

Courtesy : Pregnancy Advisory Centre, Free India. 24-3-74.

Pay Hike For President

Fearing a drop in dividends, General Motors shareholders criticized this American company's executives because, unlike the Ford Company, they did not duly react to petrol restrictions and continued putting out large-size cars. This, however, did not prevent the company from raising its president's salary by 5.5 per cent. He now receives $420,000 a year and is the most highly paid executive in the United States.

* * *

Streak Wear

The steaking fad in the Western countries has livened up spring sales there. In the United States, for instance, there is a bigger demand for sports footwear, and special bags in which streakers can keep their clothes while streaking have been put on sale For those who are shy special masks are being made. Some stores advertise a complete set of streaker wear: sunglasses, mask and sports shoes—all for $35.

* * *

Noah And Computer

Asked to describe Noah's Ark, the electronic brain of a Los Angeles computer centre gave the following answer: Built in 2448 B.C., building material—whitewood, tarred inside and outside, length—300 ells, height—30 ells, three-decker, designed as cattle ship, owners—Noah and Sons. When last heard of was stranded on Mount Ararat.

* * *

Lest They Forget

Shortly before his death, Athens millionaire Nicholas Navleris said: "When I die, I'm going to make everybody remember me." He left $5 million and ten controversial wills.

From page 3

Socialism And The Indian..

Russian revolution and wrote in view of the perils facing it: "If she fails, then her failure will fade, like the morning star, only to usher in the sunrise of the new age." In a 1929 article he wrote: "The weakness of the poor has so long kept civilisation weak and incomplete; they must set this right by the conquest of power-"

No wonder that visiting the Soviet Union in 1930, he hailed the "miracle"—for "new Russia is engaged in pricking a death-bolt out of the skeleton of man's civilisation, the bolt called greed," and he wished well to the Soviets in writings which the Biritish tried once to ban,

GANDHIAN THOUGHT

Mahatma Gandhi would often call himself a socialist or even a communist, "in the best sense of the word" In March 1922, while facing trial for sedition, he made a tremendous statement accusing British imperialism of the cruellest exploitation, where as its partner was the Indian "town-dweller" (bourgeoisie).

"The miserable little comforts of the town-dweller in India," he said, "represents the brokerage they get for the work they do for the foreign exploiter, and the profits and the brokerage are sucked from the masses."

In his weekly Young India, he wrote (15 November 1928): "The means of production of the elementary necessaries of life (shall) remain in the control of the masses. These should be freely available to all as God's air and water are or ought to be...

On April 1,1928 he wrote to Jawaharlal Nehru that he would have "a movement without the rich and the vocal educated class"—only "the time is not yet" For him, that time never came and, of course, in 1940 he held back the people's resurgence for he feared "revolution and red ruin."

Even so, there are clear socialist overtones to his Sarvodaya concept and it is remarkable that he did not hesitate during the August 1942 upheaval, when "do or die" was his call to the people, to envisage "15 days of turmoil" when landlord would "cooperate by fleeing."

Once Gandhi declared he was a communist minus the violence, propagating not Samyavad (the theory or ideology of communism) but Samyadharma (the practice or duty of equality.)

It would be naive to call Gandhi a socialist, but there is no doubt about the direction of his thought.

AGE OF DOUBT AND CHANGE

Subhas Chadra Bose had in his Indian Struggle (1934) propounded a synthesis of fascism and communism in his concept of Samyavad, and it is known how shortly thereafter he demarcated himself away from fascism and during world war II, in spite of his association with fascist powers, he never truckled down to them and at great risk refused to take part in anti-Soviet, anti-socialist propaganda.

Much of this new information has come from the Federal Republic of Germany, the German Democratic Republic, the USSR and elsewhere recently. It was as the Congress President in 1938 that Bose appointed the national planning committee with Jawaharlal as chairman, and at an important meeting said he envisaged India's economic advance requiring, not slow, measured steps, but a "forced march".

Jawaharlal Nehru's views on the subject are too well-known for elaboration. It was a very Indian thought which he expressed in his Autobiography, when he wrote that "everything that comes in the way (of the classless society) will have to be removed gently if possible, forcibly if necessary—(with no hatred or cruelty) but with the dispassionate desire to remove obstruction"

He had little patience with the Fabian idea of "the inevitability of gradualness"—he quoted instead: "You cannot leap over the abyss in two jumps," and also, from the gentle English socialist, R. H. Tawney: "Onions can be eaten leaf by leaf but a live tiger cannot be skinned paw by paw, for the tiger will do the skinning first."

All this is not intended, of course, to say that these great Indian leaders were thorough-going socialists They were not. But as representatives of their ancient country in an age of doubt and change and conflict, the orientation of their thought regarding the reconstruction of India can be gleaned this way. What basically is the aim of socialism cannot, therefore, be considered ramote from this country's mental frame.

On the marxist analysis, revolution grows out of the womb of society and at the moment of birth "force is the midwife" of history. Just as with the advance of medicine painless birth has become today a feasible proposition, so with the march of events. with socialism in power today over one-third of humanity, the classical-type revolution is no longer necessarily unavoidable In the search, therefore, of the non-capitalist path of development India might well be an eager participant.

ENDS AND MEANS

On the issue of "ends and means" which Gandhian ethics stresses strongly, perhaps it is salutary to remember what the late Professor D. D. Kosambi pointed out perceptively. In Indian tradition no name is more honoured than that of Shri Krishna.

But as the Mahabharata testifies, it was on Krishna's advice that Bhishma was killed unfairly by putting the eunuch, Shikhandi, ahead of the fighting forces, and Bhishma would not soil his hands by taking arms against him; Drona was killed by Yudhisthira telling him a deliberate lie: Karna was killed, against all canons of chivalry, when he was dismounted and disarmed; Duryodhana was bludgeoned to death after a foul mace blow that shattered his thigh every time Krishna bluntly stating that victory could never have been won otherwise.

This is not a plea for wrong, unethical conduct, but a justification, in the logic of life, of the notion that socialists hold that ends cannot be always dissociated from means, that, indeed, as K. S. Shelvankar's little book's title avers, Ends are Means.

Perhaps in India today, subjective and objective conditions are ripe, and yet not ripe, for socialism—that will be for history to determine. But let no one imagine that it is alien to our soil and can never take root in it.

(Courtesy: *Indian & Foreign Review*)

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South African Tragedy

Although Sandra Laing is only eighteen, she is well known in South Africa where, to quote the "International Herald Tribune", "she has been a pawn on this country's apartheid chess-board for more than eight years." Her parents are white and she too was considered white until the age of ten. Her appearance however, persuaded the authorities that her blood was not pure and so they reclassified her as Coloured. The principal of the school for whites which she attended directed her parents to remove her. Only after a discussion in Parliament did the department of the Interior again reclassify her as white. A few years later Sandra met an African called Petrus Zwane and they decided to get married. But since the South African laws forbid mixed marriages, they ran away to Swaziland. There they were arrested and handed over to the South African police. Having spent several months in Jail, Sandra now dreams of becoming Coloured again, especially since the Johannesburg magistrate has warned her that because she is white at the moment, she cannot live with an African, even though he is the father of her children.

Philbrick Rides Again

In 1952 Herbert Philbrick's book "I Led Three Lives" in which he recounted his experiences as an anti-communist spy for the Federal Bureau of Investigation, was a best seller and won him notoriety. But, as happens in such cases, he was soon completely forgotten. Now, twenty years later, he is riding his hobbyhorse again. The "International Herald Tribune" reports that he is publishing a weekly anti-communist newsletter and giving talks on anti-communism. He is "still on the communist-fighting trail," he says, because "communism is much stronger today as part of the world movement."

* * *

Record

Scotsman Trevor Robinson recently established a new world record by drinking 100 cups of tea in 9 hours and 56 minutes. The new champion said that although he was accustomed to drinking 20 cups a day, he felt terrible after breaking the record.

* * *

Four Times Two

Mrs. Howard Morris of Richmond, U.S.A., has given birth to twins for the fourth consecutive time, The odds of four sets of twins being born consecutively to the same mother are one in 65,610,000.

From page 1

Seeking...

suitably against the products published. The ethics of the profession should be the watchword. Publishing the names of certifying cost auditors will work as checks against any malpractices on their part. Gresham's Law in reverse may then operate both in the case of firms and their cost auditors.

In addition to the certified costs of the products, the Government can itself initiate the publication of the standard costs of similar products. It is a very simple exercise and the Government has many departmental experts to undertake this task. The Annual Survey of Industries could be relied upon for this purpose. The heaps of materials collected under this ASI can be fruitfully used to develop standard costs. Since they are drawn from the aggregate of data, the argument that it infringes the assurance of secrecy to the firms is irrelevant. Such standard costs of products should be published by the Government through advertisements on a wide scale.

The scheme could be implemented through variety of institutional arrangements. Recently, some leading industrialists declared themselves as trustees following the Gandhian values. They could be urged upon to following this moral code of business. Acharya Vinoba Bhave could be requested to write to them to do so under guidelines of trusteeship.

Another institution that can be motivated to participate in this endeavour is the trade union. The trade unions are interested in getting public support, and there could be no better service to the consumers and the trade unions themselves than to press the employers to declare their cost of production. This would also help trade unions to argue as to who is responsible for price rise.

The third agency that can be mobilised is the university, and research organisations where the teachers could analyse the actual data of the Indian firms and publish the standard costs of production. Theirs would be approximations closest to real costs. Such studies in real life situation would make the university education more relevant to the needs of the people, pertaining to the price problem. Fourthly, the trade associations and chambers could be persuaded to make the rule that each member should submit costing data of the products sold in the market. The Ministers and administrators should politely refuse to attend the functions of the trade associations that do not enforce such discipline on their members.

Each year the Assemblies as well as the Parliament should be furnished with information as to how much progress has been achieved in this area of publishing the cost of the products in the States and the country as a whole.

I do not think that there could be any difficulty in implementing this unconventional proposal except for the conventional doubting Thomases. This suggestion is particularly useful in the field of industrial production. I have discussed the issue of the price formation at the factory-gate which is called ex-factory price.

Before I conclude, I suggest that such unconventional solutions, if found useful and workable should be honoured in an unconventional way. The Prime Minister should write a personal letter to the authors of such practical solutions under her own signature. To receive such a personal recognition will help many to think along the lines indicated by her before the Planning Commission. Such a recognition should be published through the press. If we could encourage through a number of material and moral incentives many nation-building activities, there is no reason why only moral incentives should be denied to those who can help the Prime Minister and her Government. This does not cost the Government anything and yet works as a spur for those who are seriously engaged in solving the price problem.

—Mainstream

Noble Aims Of Soviet Cinema

—K. M. RANGASWAMY—

Participation in the Third Tashkent International Film Festival of Asian and African countries has caused ripples of progressive thought in the mind of a film producer and has opened up new vistas of art and techniques to a film director. This was the impression gained in the cause of an informal chat with Mr. M S Nayak, film producer and Vice-president of the Film Producers' Guild of south India and Mr. B. S. Narayana, film director and President of the south Indian Film Directors' Association, two of the members of the Indian delegation that participated in the Festival.

Mr. Nayak said he was greatly impressed by the special message of Leonid Brezhnev, General Secretary of the CPSU Central Committee to the festival "Mr. Brezhnev's message revealed the importance the Soviet Union attached to the film-medium for achieving peace, social progress and happiness of the peoples. Unless you break the out-dated customs and worn out traditions, there can't be any social progress or freedom from fear and injustice. The film is a powerful medium for carrying this message to the people, which fact has been thoroughly understood by the Soviet people,,' said Mr. Nayak.

Another thing that struck Mr. Nayak in the USSR was the way in which all kinds of exploitation and discrimination have been eliminated and national integration brought about in the shortest possible time. "The harmony in the Soviet Social life is a model for other countries with several nationalities, cultures and languages. The understanding and amity that prevails among the Soviet peoples is admirable. Equally stunning is the Soviet Union's achievement in the economic sphere" added Mr. Nayak. He spoke highly of the cultural advancement of the peoples of the USSR.

Asked about Soviet-Indian friendship he said that they were a very affectionate people. "While the Soviet people are friendly to peoples of all countries of the word in general, they have a special warm feeling for Indians" He added that some of the customs and manners, arts and culture of the Uzbek people bear close resemblence to those of Indians.

Referring to the Tashkent Film Festival Mr. Nayak said, the arrangements were excellent to the minutest detail. There were 313 representatives from 66 countries of which 45 were officially represented. Others were observers. Film workers from U. S., Latin America and West Europe also attended the festival.

There were three sections in the festival. The first was the screening of the official entries. The second was the film market devoted to the exchange of films, which was very helpful to film producers to judge the popularity of their own films among foreign audiences. It was here that some of the Indian films proved to be very popular with the Soviet audiences and were purchased for exhibition in that country. The third section of the festival was the meetings between film workers of various countries and the audiences, which were very enjoyable.

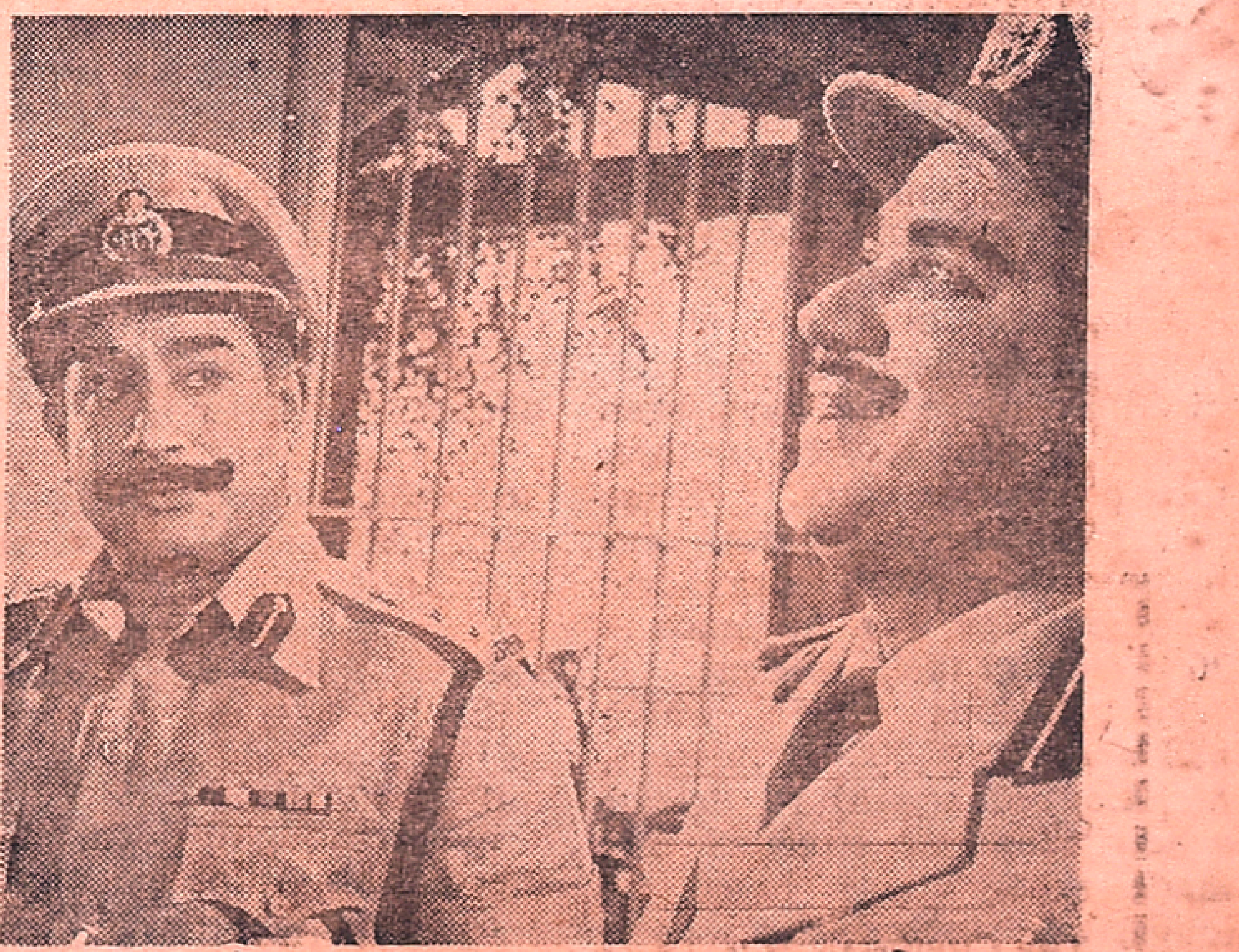
Mr. Nayak highly assessed the value of the film festival and said, "When we come into contact with technicians and artistes of different countries, we learn so much from their experiences and get ideological and creative enrichment. It was also useful to understand the problems of the countries which participated in it.

He summarised his impressions of Soviet films by quoting the words of Mr. Kamil Yarmatov, People's Artist of the USSR and Hero of Socialist labour, who said: "Contemporaneity is the very soul of cinema. The most important thing in it is the attitude of the artiste to contemporary life, his role and civic stand: I always give priority to the subjects of man's development into a fighter for social justice, peace and happiness of peoples." These ideas, added Mr. Nayak, are quite evident in the Soviet films such as ABU RAIKAN BERUNI, MOSCOW MY LOVE (a joint production with Japan) and others. Soviet film makers have noble objectives when they make films which entertain the people and educate them at the same time. Soviet films remind the younger generation of the great sacrifices their forefathers had made so that the coming generations might lead a happy life.

Mr. Nayak described the atmosphere that prevailed during the festival by saying that the delegates felt as members of one family during their stay in Tashkent.

Mr. B. S. Narayana, Director and President of the SIFDA, dealt with othet aspects of the Tashkent film festival which were not touched by Mr. Nayak. In the first place, he pointed out, that it was not a competi-

(Contd. on next page)



Sivaji Ganesan in "Thanga Padakkam"

From page 5

Look What...

magazines are battling to survive internal competition, which has threatened their very existece. "We are happy and healthy here and in good spirits, says editor Robert Shnayerson of Harpers which was deeply shaken in mid-1971 by a riff between its literary and business people Knowledgeable publising sources support this assessment, commenting that Harper's is expected to be back in the black with the March issue.

NEW FEATURES

According to Mr. Shnayerson, the magazine has made i s comeback through increased advertising, higher circulation (a guaranteed 325,000 with actual circulation close to 400,000), sensible economies. These latter include changed ways of acquiring subscriptions, greater consistency is manuscript fees, and a general tightening of the magazine's business opperations

Harper's has also varied article length and injected some reader-participation features. The most successful of these, the year-old Wraparound-"an hors d'oeuvre tray," says Mr. Shnayerson, which "surprised the dickens out of me" - has attracted some 20,000 readers to the magazine.

There's also a monthly game, Last November's asked readers to synopsize the story of a well-known book based on its ti le. The winning entry was by Landon Parvin of Washington. Based on Gore Vidal's book on Aaron Burr, it suggested: "Burr: The coming energy crisis has arrived, A must of these who want to keep warm this winter."

Still making an uphill fight for survival is Saturday Review/World. In 1971, due to disagreements with its new puplishers over dividing the weekly magazine into four monthlies, selling its subscription list, and starting a book club, editor Norman Cousins left "SR," which he had built into an influential journal, and began World. In April last year the magazine's new publishers went bankrupt. Mr. Cousins then acquired its name an i circulation lists

IN DAMAGED CONDITION

"It's very gratifying to have the magazine back," he says, "but it came back in damaged condition. Subscribers have been traumatized by the situation."

"The big problem of the magazine industry," he explains, "is that magazine have been sold to consumers for less than their production costs." Some mag zines he points out, have found th mselves dependent on advertising for as much as 80 percent of their revenue.

In launching World, which had about 180,000 circulation, Mr. Cousins sought to "create a new economic structure that made sense," one based on long-term subscription commitm nts, high renewal rates, and sharply targeted circulation appeals. Rating these a success, Mr. Cousins hopes to put them to work on SR/World, which now guarantees 500 000 circulation.

Buoyed by good subscription performance and late 1973 advertising revenue up 20 percent over projections, Mr. Cousins expects to break even this year. Next year, "ahead of schedule," he anticipates that SR/World will show a profit Other magazine publishing sources. however, are still skeptical of the magazine's long-term survival prospects.

Meanwhile, one of the most conspicuous publishing "trends" — the reappearance of expired mass magazines - is, in fact, more of a curiosity than a trend The day of these magazines has indeed long since passed, as the experience of Liberty and Saturday Evening Post bears out. Both magazines have inched back into the field' resuming publications as quarterlies in mid-1971, by carefully targeting their appeal to specialized groups. Liberty even went so far as to call itself "the nostalgia magazine," a designation now abandoned.

AN AMERICAN INSTITUTION

One thing most new Post readers have in common is the feeling that the magazine is an American institution. The publishers painstakingly nurture this sentiment by continuing to run remembered features from the old Post and exploiting the Norman Rockwell connection. "We appeal to a number of specialized groups," says Dr. Cory Ser Vaas, Post's executive editor and publisher. 'They are people who appreciate a family magazine with no material that will offend anyone.

"We think we're patriotic," she adds "We stress what's good about America, and we're filling a need there.' The magazine's present circulation "in excess of 800,000" has led its publishers to plan for 12 issues in 1975. Target circulation? "One milli n is a nice round figure," says Dr. Ser Vaas.

Publisher Robert Whiteman has designed the revived Liberty to exploit his ownership of all rights to the 17,000 literary properties and 1,387 covers originally published by the old Liberty. Reprints a e the editorial mainstay, and the nostalgia yearning now sweeping America gives Liberty a readership base. Mr Whiteman aims eventually to expand the present 310,000 circulation to 400,000 and produce six issues per year.

Nostalgia will continue to underpin Liberty's market appeal. Although Mr Whiteman is including more and more up-to-date material a change that irritates confirmed nostalgia buffs, he states that "50 percent of the material will always be old."

Life's revival continues to appear doubtful. Despite contrary reports, Time Inc., has not yet decided to revive this one-time winner—except for occasional special reports sold exclusively through newsstands. So far two have appeared, one last April on Israel's 25th anniversary, a second, now on sale, depicting 1973 in pictures. Unprecedented sales of "The Best of Life"—nearly 1 million copies at from $14·95 to $19·95 —also seem to guarantee Life some kind of future, though not necessarily as a regularly issued periodical.

NO COMMITMENT

Refuting reports that Life would resume monthly publication, Donald Wilson, Time Inc., vice-president for corporate and public affaiss, stresses:

"The only hard new facts are that we have committed ourselves to two mere special reports. One will show the year 1974 in pictures. The second will appear some time this year, but we haven't yet picked the time or subject."

At the moment Time, Inc., is busy launching People, due on newsstands in early March. Priced at 35 cents, it will shoot for initial circulation of 1 million copes. Judging from an issue prepared for the company's internal use, People aims to be a mass-circulation general magazine for the post mass-circulation general magzine era.

Its publishers describe it as "strongly conversational." Editorial sections titled "Bio," "Jocks," and "Sex" suggest its sensational tone. Its copy is scaled to the shortened attention span stimulated by television. "It is not a gossip magazine," Time, Inc., editor-in chief Hedley Donovan stressed in announcing its publication. Nonetheless, People's content and gossip in general would seem to appeal to the same strain in human nature.

Market-tested in August last year, People will economize where it can. Interior editorial pages will use no color. Right-hund type margins will not be justified, a type-setting economy.

It magazines continue being launched at last year's rate, some two dozen 1974 titles will have appeared by the time People goes on sale. Potential magazine readers can only stand aghast at the flood of printed material coming their way.

Few indicators suggest that it will stop. Comments MPA's Robert Goshorn: "All the long-term trends—higher education, higher incomes, the knowledge explosion, a more complex world—all of them point toward more magazines The need to know has never been greater. It is second only to tomorrow's need to know."

C. S. Monitor

—

SAME

"These look just like the rock cakes my mother used to make when I was a small boy," said hubby, helping himself

"Oh, G orge, I'm so glad!" cried the proud young bride.

"And by Jove," he exclaimed "I believe they are the same cakes!"

From page 11

Noble Aims...

tive festival. "It was more a get-together of artistes and film-makers of Afro-Asian countries. This has resulted in the absence of a competitive mood among the delegates and enabled them to concentrate on the higher aspects of film-making than on just winning awards and on their own-self glorification.

Mr. Narayana attributed the high standards of Soviet film to the freedom that the Soviet film-makers enjoyed, without interf rence from profit-motivated individuals. "The film workers' Unions select the themes and entrust them to the technicians. They have unfettered fre dom to use their talents in transfering the ideas to the medium of celluloid. An important and healthy feature of Soviet film industry is that *the success or failure of a film is not judged by the amount that it collects at the box office, but only by its thematic artisti and technical excellence*," he said.

Regarding selection of artistes he said that there was no 'star value" in the Soviet Union as the term is understood here, "The only consideration for selecting actors and actresses for a picture is their suitability and talent for the characters in the story, and not their popularity. Stories are not twisted to suit the likes and dislikes of individual artistes!" said Mr. Narayana.

Dealing with the content of Soviet films, he stressed that they reflected the true life and cuture of the people. Sex and crime are not used in Soviet films to exploit the baser instincts of man for the sake of collecting money as it is done in the west.

Giving his impressions of the Soviet way of life Mr. Narayana said that people were happy because the state has guranteed a comfortable living and the anxiety about the future has been removed. This has eliminated so many social evils, he added.

He dismissed as "nonsense," all allegations about the absence of individual freedom in the Sovlet Union. Mr. Narayana concluded that he was deeply touched by the affection and friendship showered by the Soviet people on Indians. Indian films were very popular among the Soviet audiences. he said.

—

NIGHT-WORK, TOO!

"The Judge sent me here for the rest of my life," grumbled the prisoner.

"Well, got any complain's?" asked the prison guard.

"Do you call breaking rocks with a hammer a rest?"

* * *

My husband used to bring home fish regularly and had no difficulty in g tting it - till I saw the girl in the fish shop.—*Woman in court.*

Should have aranged for more red herrings.